CHAPTER 5

The 2=9 Diagrams and Symbols

Illustrations of the Theoricus Ritual Diagrams, Symbols, With Explanation and Coloring Instructions

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And Supplemented by Frater C. and B.

THE AIR TABLET

The Tablet of Air is constructed on the same principle as the Tablet of Earth used in the preceding Grade, but the colors of the element of Air, Yellow, predominate instead of Black.

The Tablet is used in this Grade's Opening and Closing rituals as the material base for the concentration of the powers of the element of Air and the entities called Sylphs. The secret of its construction and the method of its use are reserved for the Second Order.

ס	ה	ר	נ	צ	א	ב	ד	ר	ו	נ	ב
י	ע	ר	ש	ת	ר	ג	ב	ו	נ	ע	י
נ	ס	י	ה	א	ל	א	נ	ס	ו	ת	ת
ד	ל	ל	נ	י	מ	ד	ל	י	א	ו	ו
ה	א	א	ז	א	ל	ח	ס	ש	ל	ר	נ
ש	י	י	א	י	ר	ו	נ	מ	ס	ע	ש
נ	ק	ג	מ	ר	א	ח	ת	ע	ר	ו	ח
י	מ	ה	מ	י	מ	ו	א	ו	א	ג	ד
א	כ	ש	נ	מ	ר	ש	א	נ	י	ר	ר
ל	צ	ל	א	י	ק	ד	ח	ל	א	מ	ג
פ	נ	ו	א	ר	ד	ו	ח	א	נ	ע	ר
ל	א	י	ר	ב	מ	א	ל	א	י	ד	ו
ה	מ	ל	א	פ	ר	ל	א	י	ר	ו	ז

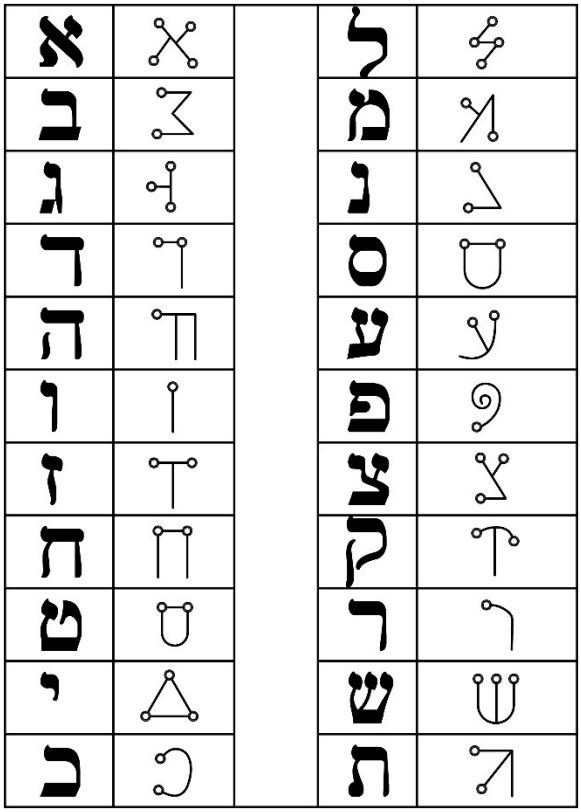
THE CELESTIAL WRITING

The Air Tablet uses the Celestial Alphabet, which Heinrich Cornelius Agrippa first published in his work *Three Books of Occult Philosophy* from the 16th Century. Like the other magical alphabets (Malachim and Passing the River), it is derived from Hebrew.

The alphabet itself is not secret and is found in many books on magic. It need not be committed to memory.

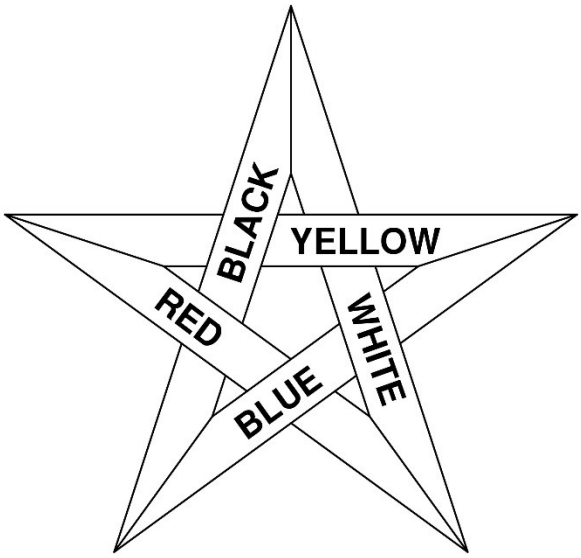
The various alphabets used in our Order in the Grades from Neophyte to Philosophus are all traditional and quite generally known. They are included in our texts partly for reference, as an aid to deciphering certain magical seals and talismans that have been handed down from the past, and partly for a more practical reason, which has to do with the magical work undertaken in the Second Order.

The letters of the Celestial Writing have the names of the familiar Hebrew letters but do not include characters for the final forms.



THE PENTACLE

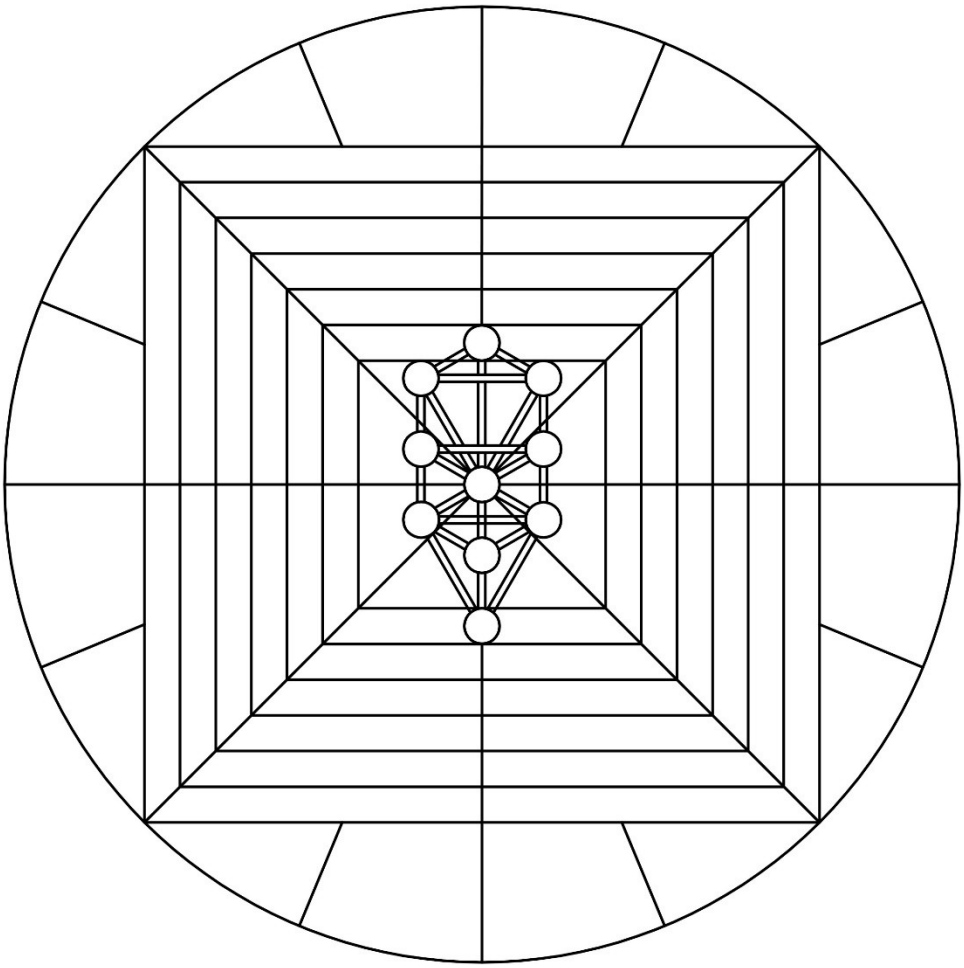
The Pentacle or Pentalpha, which the E.A. uses in the Opening, has the same general meanings as those explained in the Pentagram lecture you received in the preceding Grade. It is the special ensign of the EA in the First Order. Its colors represent the equilibration of the elemental forces with the powers of undifferentiated Spirit. It is placed in the East because that direction is associated with the element of Air.



THE ALTAR APPOINTMENTS

The symbols of the fan, red lamp, paten of salt, and cup, and their positions on the altar need no additional explanation beyond that given in the Theoricus Ritual.

THE HOLY CITY OR GARDEN OF EDEN



The Diagram of the Holy City or Garden of Eden is, in some sense, a synthesis of the work of our Order. It represents our objectives or the pattern of what we intend to accomplish. It is, therefore, placed on the south side of the altar because the south is the place of the sun's meridian height and is thus the direction symbolizing the highest attainment.

The center of the diagram coincides with the circle of the Tree of Life, representing the sixth Sephirah, Tiphareth. Everything in the diagram is focused at this point. The circle is divided into sixteen equal parts, corresponding to the sixteen rays of the Sun in Key 19. It symbolizes radiant life, in which the square of ORDER is placed.

Any circle is 22. Any square is 4. Thus, this diagram presents the geometrical correspondences to 26, the number of the Tetragrammaton (יהוה). The Tree of Life also represents this Holy Name and is the special name attributed to Tiphareth.

Three lines in each quarter-circle extend from its circumference to the side of the square. The points where they touch the square are the GATES of the HOLY CITY. The twelve gates mark the directions: EAST, NORTH-EAST and SOUTH-EAST on the upper side of the square; on the north side, the Gates are NORTH-EAST, NORTH, NORTH-WEST; on the west side, NORTHWEST, WEST, SOUTH-WEST; and the south side, SOUTH-WEST, SOUTH, and SOUTH-EAST. These 12 Gates are also assigned to the Tribes of Israel and the signs of the Zodiac.

Four diameters divide the circle into eight segments of 45 degrees, corresponding to the number of the word Adam, or MAN. Certain of our Grade signs refer to this number.

The two names of the diagram afford another summary of its meaning. They express that the GARDEN OF EDEN, pictured in the Bible as the beginning of human life, and the HOLY CITY, which represents the end or goal of the Great Work, are not two, but one. The Garden IS the City. To build the City (our Great Work) is to return to the Paradise or Garden. Thus, the Tree of Life amid the Garden is also amidst the City.

“Then he showed me a river of living water, clear as crystal, which issued from the throne of God and of the Lamb and ran through the middle of the city's principal street. On both sides of the river grew the Tree of Life. It bore twelve kinds of fruit, yielding a different fruit each month, and its leaves were a cure for the heathen.” (Rev. 22:1,2 American translation.)

The river in our diagram is the vertical diameter. It corresponds to the East-West coordinate of the Cube of Space. To this coordinate is assigned Mem, the Mother Letter of the element of Water.

The Tree of Life grows on both sides of the river, just as the Qabalistic Tree is balanced on both sides of this vertical diameter. The innermost center of the Cube is the throne of God and of the Lamb. On this diagram is the Tiphareth point, which is attributed to the 5=6 Grade of our Order. The Theoricus will do well to give a great deal of study to this diagram.

THE CUBE OF SPACE

In the Sepher Yetzirah or *Book of Formation*, the manifested universe is represented as a cube, shown in the diagram, with its western and southern faces visible to the observer.

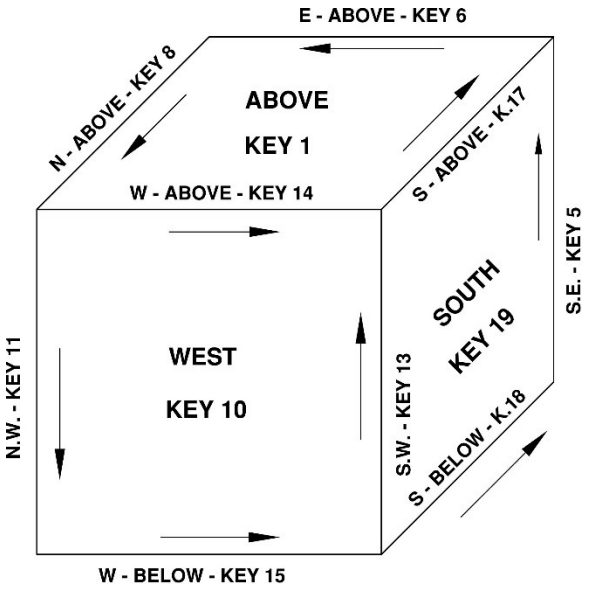
The six faces of this cube and its interior center are assigned to the seven double letters [planets] of the Hebrew alphabet. The three interior coordinates correspond to the three Mother letters [elements], and the twelve boundary lines represent the twelve simple letters [astrological signs].

Thus, Aleph corresponds to the line extending inside the cube from the center of the upper face to the center of the bottom face, representing pure Spirit (super-consciousness) as the link between the superior and inferior manifestations of the Life-Power.

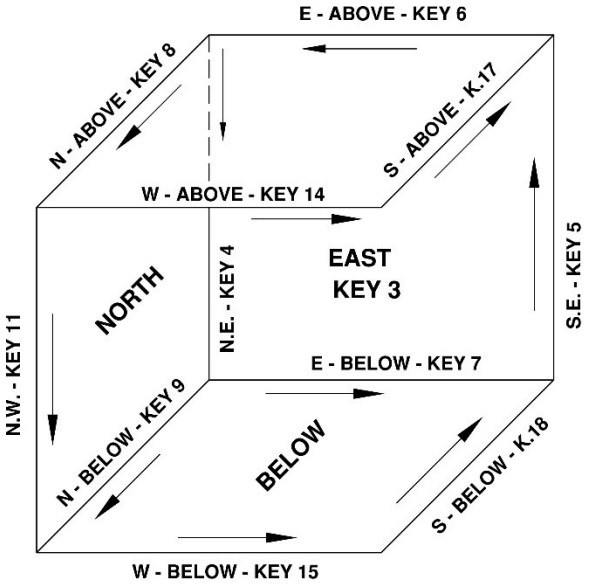
The letter Beth corresponds to the direction Above and is assigned to the upper surface of the cube. Gimel, corresponding to the direction Below in the *Sepher Yetzirah*, is assigned to the lower face of the cube. Daleth, corresponding to the direction East, is the rear face of the cube of our diagram. Heh is assigned to the vertical edge of the cube, which is the junction point between the eastern and northern faces, connecting the northeast upper corner with the northeast lower corner.

This lecture cannot provide any more hints of this cube's symbolism. Still, careful study of the Cube of Space Diagram and the ones shown below will reveal to the discerning Theoricus many clues to a deeper understanding of the Theoricus Ritual.

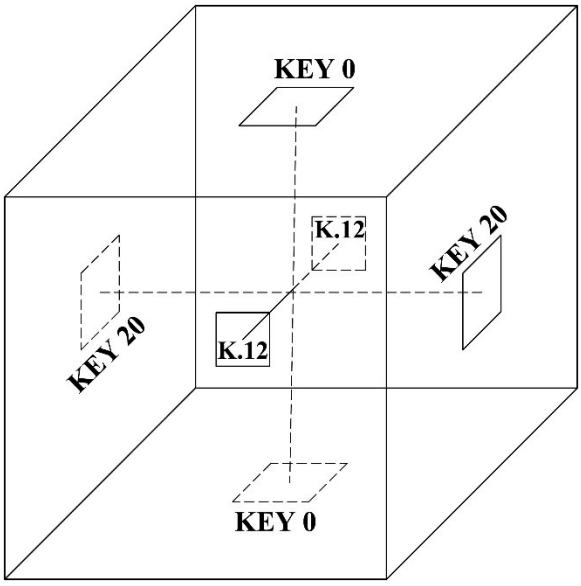
Cube of Space



The Cube of Space, viewed from the west, shows the top, west and south faces. Boundary lines are named. Arrows show the direction of the current flowing in each line.


E - ABOVE - KEY 6
N - ABOVE - KEY 8
S - ABOVE - K.17
W - ABOVE - KEY 14
S.E. - KEY 5
NORTH
N.E. - KEY 4
EAST
KEY 3
N.W. - KEY 11
E - BELOW - KEY 7
N - BELOW - KEY 9
BELOW
S - BELOW - K.18
W - BELOW - KEY 15

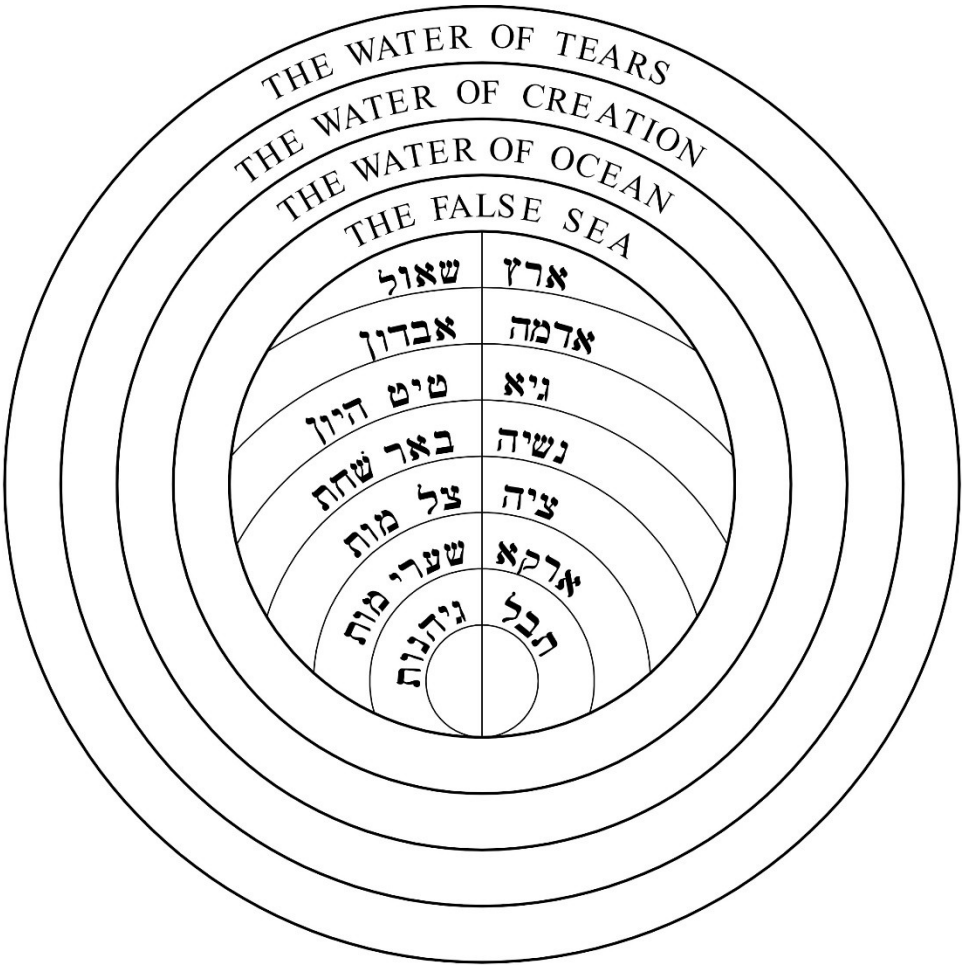
The second figure shows the top, bottom, north, and east faces with the boundary lines North-Below, East-Below, and North-East, omitted in the first figure.



The third figure shows the three coordinates by dotted lines from A (Above) to B (Below), from East (E) to West (W), and from North (N) to South (S).

To these three lines are assigned three Hebrew letters, the Mothers; to the twelve edges, the twelve simple letters; and to the inner central point, where the three coordinated cross, the seventh double letter, Tav.

GEHENNAH OR THE FOUR SEAS



This text does not reproduce the Diagram of Gehennah or the Four Seas. Members below the Second Order should not draw it. Nor should copies of it, especially colored ones, be kept in the homes of First Order members, for, simple as it is, this diagram easily becomes a material base for powerful forces with which tyros are unprepared to cope. In Lodges its use is attended by adequate protection.

The four enclosing circles of this diagram represent the Four Seas:

1. The Sea of Tears
2. The Sea of Creation
3. The Sea of Ocean
4. The False Sea

The Seven Earths are:

1. *Aretz* (ארץ). Dry crumbling earth
2. *Adamah* (אדמה). Red earth, the earth of Adam.
3. *Gia* (גיא). Undulating ground like the side of a valley (Key 18). [Ravine]
4. *Neshiah* (נשיה). Pasture or meadowland. [oblivion, limbo, forgetfulness]
5. *Tziah* (ציה). Sandy or desert land.
6. *Areqa* (ארקא). Fertile soil
7. *Thebel* (תבל). Mixed earth and water, moist earth [world, universe, macrocosm]

The Seven Palaces of Impurity

1. *Sheol* (שאול). The Depth of the Earth, Pit, Hades.
2. *Abaddon* (אבדן). Perdition [loss, destruction, ruin]
3. *Titahian* (היון-טיט). The Clay of Death. [טיט = clay. היון = mud, mire, sludge]
4. *Bar Shacheth* (שחת באר). Pit of Decay, or Destruction [באר = well. שחת = pitfall]
5. *Tzel Moth* (מות צל). The Shadow of Death. [צל = shadow. מות = death]
6. *Shaari Moth* (מות שערי). The Gates of Death. [שערי = gates. מות = death]
7. *Gehennom* (גיהנם). Hell

Reckon the numbers of these and all Hebrew words in our texts. They afford many clues.

[1] THE CUBICAL CROSS

The Cubical Cross shows on its front face the three Mother Letters, Aleph, Mem and Shin, combined with the letters representing Saturn (Tav) and the Sun (Resh). The twelve exterior squares are marked with the 12 simple letters corresponding to the zodiac signs. The five double letters on the back of the cross correspond to Mercury, the Moon, Jupiter, Venus and Mars.

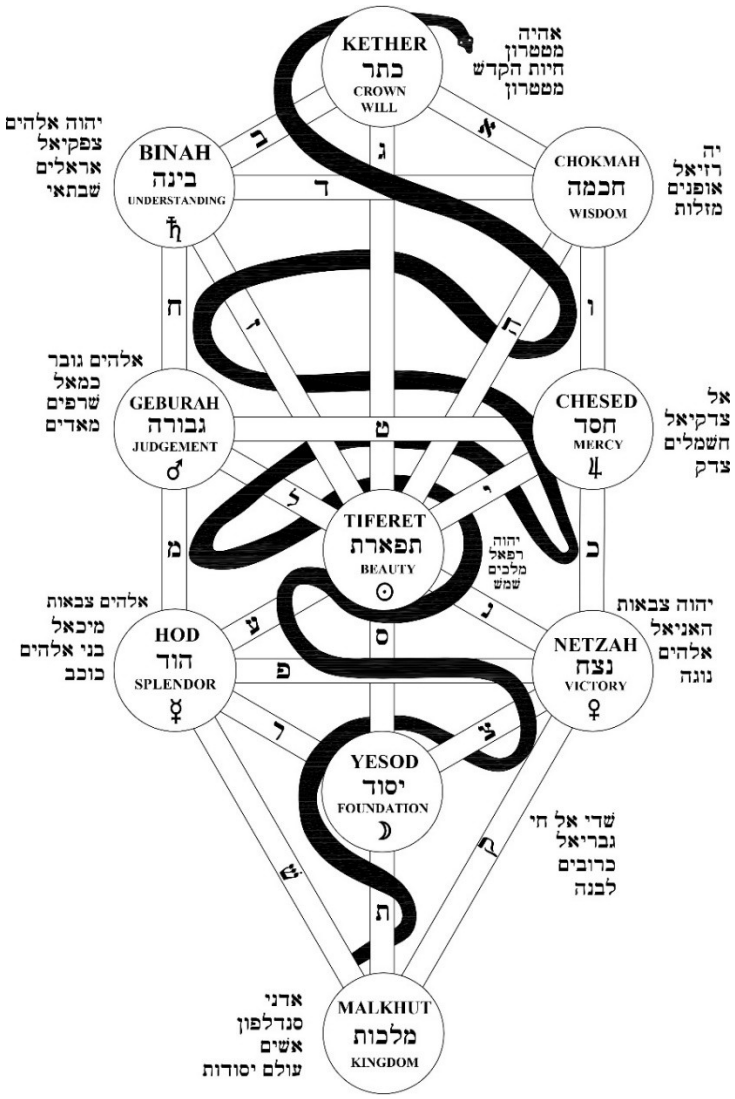
THE ALTAR DIAGRAM

The Altar Diagram for the Ritual of the 32nd Path is Tarot Key 21, the World. Within the ellipse is a female figure, nude save for a scarf that floats around her, bearing in each hand a wand, and her legs forming a cross. She is the Bride of the Apocalypse, the Qabalistic Queen of the Canticles, the Egyptian Isis of Nature, now shown partly unveiled, the great feminine Kerubic Angel Sandalphon on the left of the Mercy Seat of the Ark. The two wands are the directing forces of the Positive and Negative currents. The cross legs allude to the symbol of the Four Letters of the Name. The ellipse comprises twenty-two groups of three leaves, eleven groups on either side. These represent the twenty-two forces corresponding to the letters of the Hebrew alphabet and the Tarot Keys. Each group has three leaves because every one of the twenty-two forces has three modes of expression. According to how it is applied, any of these forces may manifest in integration, disintegration, or equilibration. At the angles are the four Kerubim, the vivified powers of the letters of the holy Tetragrammaton.

CADUCEUS ADMISSION BADGE

The Caduceus Admission Badge admits the candidate to the Grade of Theoricus. The Tree of Life and the three mother letters are the keys to its meaning. The upper part of the wand depicted rests on Kether, and the wings stretch out unto Chokmah and Binah, the three Supernal Sephiroth. The serpents embrace the lower seven sephiroth, whose heads fall upon Chesed and Geburah. They are the twin serpents of Egypt and the currents of Astral Light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of Fire; the heads and upper halves of the serpents form Aleph, the symbol of Air, while the tails of the serpents enclose Mem, the symbol of Water. Thus, this symbol represents the Fire above, the Waters of creation below, and the Air vibrating between them.

THE SERPENT'S PATH or THE SERPENT OF WISDOM



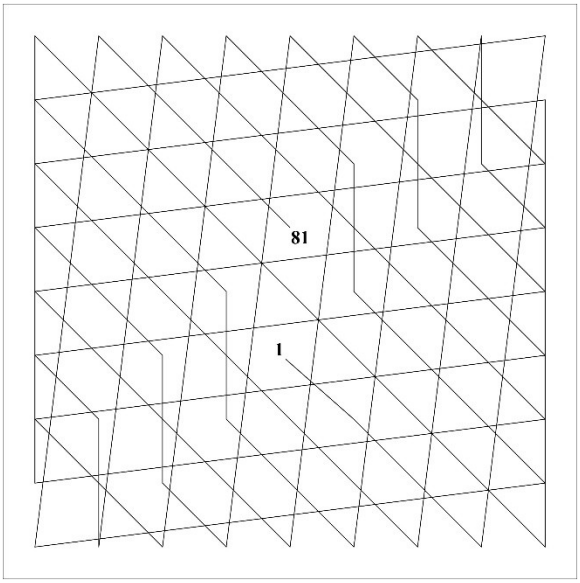
The Serpent's Path diagram comprehensively represents the ten Sephiroth, with all the connecting paths numbered and lettered. The Serpent of Wisdom winds over each connecting path but does not enter any of the ten Sephiroth. Each circle in the diagram contains the name of the Sephirah, the special name of God attributed to it, and the names of the governing archangel and the angelic host corresponding to that Sephirah. These names are written around the circles. Near the center of each circle is the number and the Hebrew name of one of the Heavens of Assiah corresponding to the Sephirah. The paths of the letters, also known as channels or canals, carry the Holy Influence from one Sephirah to another. In our progression through the Grades of this Order, we trace the paths in reverse, from Malkuth toward Kether, reflecting the inward and upward journey of occult science. Note that the paths refer to the ten sephiroth and the twenty-two connecting paths – Thirty-two Paths of Wisdom.

THE MAGICAL LINE OF THE MOON

The Magical Line of the Moon is a continuous line drawn from center to center of the 81 cells of the Magic Square of the Moon.

Moon Magic Square								
37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The beginning of the line, starting at Aleph, or the number 1. The line ends with the number 81.



THE KAMEA OF THE MOON

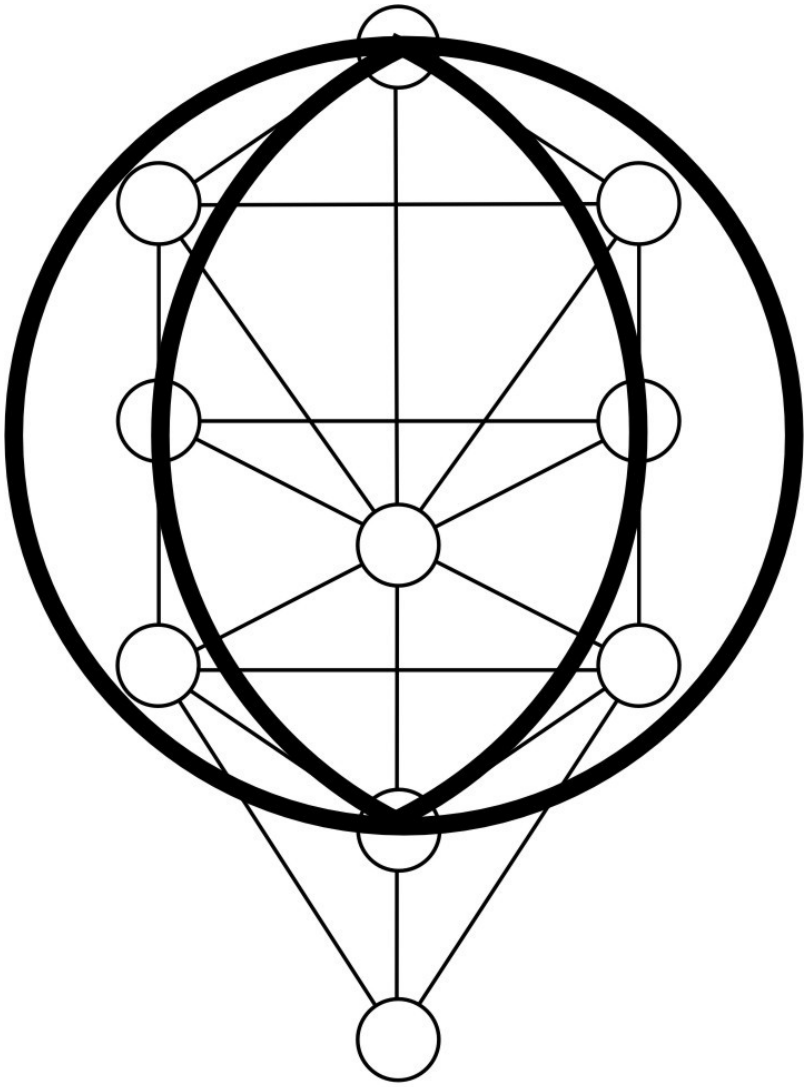
The table below shows the magic square of the Moon using Hebrew Gematria. It is called a Kamea.

לו	עח	כט	צ	כא	סב	יג	נד	ה
ו	לח	עט	ל	עא	כב	סג	יד	מו
מז	ז	לט	פ	לא	עב	כג	נה	יה
יו	מח	ח	מ	פא	לב	סד	כד	נו
נז	יז	מט	ט	מא	עג	לג	סה	כה
כו	נח	יח	נ	א	מב	עד	לד	סו
סז	כז	נט	י	נא	ב	מג	עה	לה
לו	סח	יט	ס	יא	נב	ג	מד	עו
עז	כח	סט	כ	סא	יב	נג	ד	מח

Because 9 is the number of the Sephirah Yesod, it is connected with the Moon since Yesod is the Sphere of the Moon. The Magic Square, or Kamea, of the Moon is thus a 9 x 9 square of 81 smaller squares, or cells. The summation of its horizontal, vertical, and diagonal columns is 369. The central figure in the Magic Square is 41, the mean term between any pair of numbers in the square occupying diametrically opposite positions equidistant from the center: as 5 and 77; 21 and 61; 37 and 45; 57 and 25; or 71 and 11; 6 and 76; and so on. Since the numeration of the whole is 3321, or 81 x 41, it is evident that the number 41 is the key-number of the square.

THE MOON ON THE TREE OF LIFE

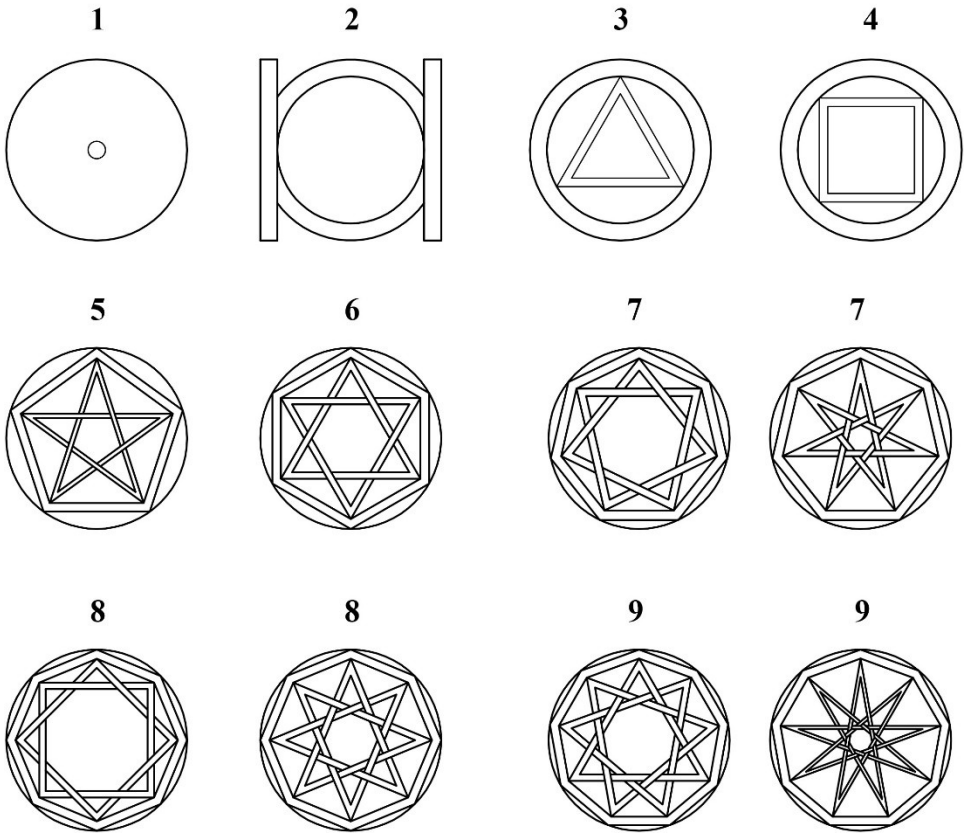
In the diagram of the Moon on the Tree are shown the meanings of the Lunar symbol, the crescent, when inscribed upon the Tree of Life. In its increase, shown by the crescent on the right, it represents the side of Mercy, while in its decrease, shown by the crescent on the left side of the Tree, it represents the side of Severity. The Moon at full, shown by the outer circle, reflects the Sun of Tiphareth.



The Moon on the Tree of Life

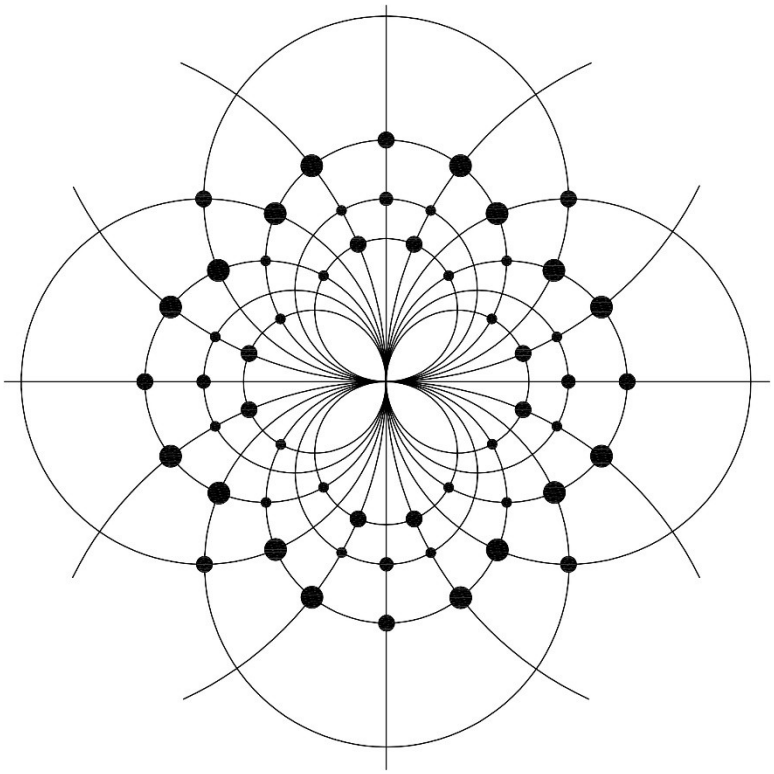
A SELECTION OF LINEAL FIGURES

The geometrical figures in this diagram relate to the numbers one through nine and the Sephiroth from Kether to Yesod. Those numbered three through nine relate to the seven planets of Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon.



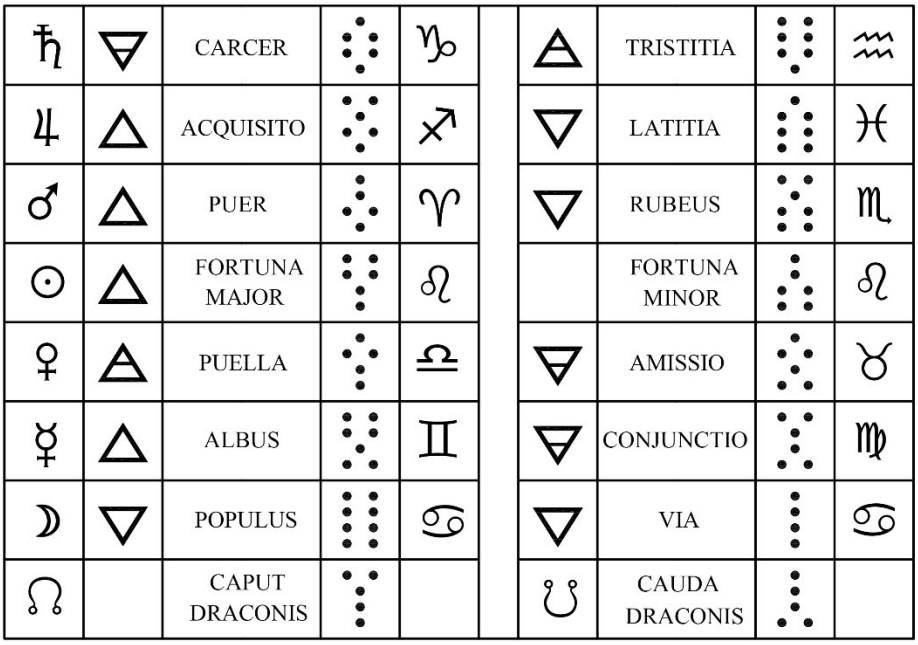
THE SOHAM DIAGRAM

The Soham or Beryl diagram shows how God geometrizes in nature, thus leaving His signature on the orderliness of all creation and the Divine Plan.



GEOMANTIC FIGURES

Geomancy is the art of divination by Earth. The sixteen figures of Geomancy are attributed to the four elements of Earth, Air, Fire, and Water; to the seven planets of the ancients; and lastly to the twelve signs of the Zodiac. Of these sixteen Geomantic characters, each consists of four lines composed of either one or two dots, all of which have specific meanings when taken in mind together with the significations of the planetary correspondences, the position which the planetary signs occupy regarding the signs of the Zodiac, along with the houses in which they reside, and their constellations among each other. The initiate will receive more concerning the meaning and use of Geomancy as you advance through the grades.



COLORING INSTRUCTIONS

THE HOLY CITY DIAGRAM

Color the Sephiroth on the Tree of Life in their normal Queen Scale colors. Malkuth may be colored either black or olive if necessary.

The outermost square is white, representing the 0=0 Grade of Neophyte. The second square is colored in the four colors of Malkuth (citrine at the top, olive on the right, black or indigo at the bottom, and russet at the left). Moving inward, the remaining squares are violet, orange, green, and yellow.

THE PENTACLE

The coloring instructions are visible on the Pentacle diagram itself.

CHAPTER 5 NOTES

[1] Cubical Cross. For more information on the construction of the Cubical Cross, see *The Attunement Rituals of Paul Foster Case*, Chapter 2, footnote three on page 143.